DOCUMENT RESUME

ED 196 984 UD 021 037

AUTHOR McAdoo, Harriette
TITLE Concepts of Families.
PUB DATE 15 Sep 80
NOTE 21p.: Paper presented at the Conference of Social Work Practice in Sexist Society (September 15, 1980).

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS *Family (Sociological Unit): Family Attitudes: Family Characteristics: Family Life: Family Role: *Females: *Models: Racial Bias: Sex Bias: *Sex Role: Social Services: *Social Work: Social Workers: *Theories

ABSTRACT

Concepts of families and issues surrounding them are discussed in this paper. The inseparability of the issues of sexism and racism in concepts of families is examined. Then a historical basis for concepts of families in this country and internationally is presented with an emphasis on concepts of families held in the United States on both majority and minority families. The author then turns to a discussion of concepts held about women's roles in families as they relate to policies and the fields of practice within social work. Traditional and current concepts are discussed. A section of the paper presents recent poll results and recommendations made by the White House Conferences on Families. The author concludes with an examination of the role of social work in the support of women as family members and as professionals. (MK)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

OCT 6 - 1980

ED196984

Concepts of Families

Harriette McAdoo
Howard University

Paper presented at the Conference of Social Work
Practice in Sexist Society
September 15, 1980

UD021037

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Harriette McAdoo

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Concepts of Families

Harriette McAdoo

The idea of concepts of families is a very broad area and I will attempt to define the concepts in two areas. The first area has to do with the concepts of a family that have been shown on a historical basis across this country and the world, and then we will look at some of the concepts on the family that have been held here in our country, both on majority and on minority families. Then we would like to look at the concepts that have been held about women's roles in families, and then at both the concepts of the family and the concepts of women's roles as related to policies and the fields of practice within social work.

In looking at the concept of the family, the first thing is to be aware that even the concept is erroneous since we should really be looking at concepts on families. This is one of the changes that we made in the White House Conference on Families because originally the conferences were to be "a conference on the family" and we realized that this was totally wrong and we had to change it to "conferences on families." No one concept or definition of the family would be consistent with the life experiences and values of even a few Americans from across the country.

In this paper we will look at both the traditional concepts and the concepts that have been expressed about the family in the past few months as shown in the latest Gallup polls and the White House Conferences on Families' recommendations.

The Interaction of Sexism and Racism

The conference on the social work practices in a sexist society should be a giant step forward in the desired direction of reconceptualizing the role of women and their families and in the social work profession. Sexism is wide-

spread in the mental health system and we need to examine it very closely. Women are the main providers of service and are the majority of the recipients of social work service. Donadello (1980) reviewed the attempts of NASW to address these problems starting with the special issue of the NASW Journal of Women (November 7, 1976). This issue looked at both the sexism exhibited toward women as clients and as professional workers.

One major concern of the author with the organization of the Committee and the conference on sexism in social work is the isolation of sexism from racism. It indicates an apparent myopic view of feminism, a view that has narrowed the fight against maintenance of the status quo to only one side of the coin of sexism and racism. These two factors are intertwined and inseparable. To address only one exhibits insensitivity to the plight of women of color, be they social workers or recipients of social work services. The same prevailing stereotypic societal views that are found in both sexism and racism allow certain individuals and groups to remain in favorable positions and others to remain in devalued status. Both cause a debilitation on the family and on our concepts of the family.

The reason that both racism and sexism tend not to be examined together could be related to the tensions that still exist from the era of the civil rights movement. It was unfortunate that whites pulled out of the civil rights movement when they did for it was at a crucial point in our country's history. Women who had worked with Blacks suddenly became very concerned with ecology, Vietnam, and their own personal feminism development rather than civil rights. In leaving the movement they took with them much of the manpower, money, and organizational skills that had lead the movement. Several women, in relating why they pulled out at the point of the assertion of Black power, said it was due to their personal feelings of rejection and having their leadership rejected.

They found it difficult to grasp the need for self-determination of Blacks. In explaining the situation to them I have often used this analogy to the feminism movement: What would have happened if after five years of picketing and sacrificing within the feministic movement, they suddenly realized that the leaders of the movement were men, that all the decisions were being made and the money controlled by men, that the journals were written by men and that the first conference on sexism in social work had been organized by men? What would their reaction have been? They would have immediately asserted their need for self-determination and self-identity! This was identical to what happened in the civil rights movement. The inability to understand another group's need for self-articulation reflects the latent racism within our society.

It is unfortunate that there has not been a greater real involvement of Blacks and other minority women within the feminist movement in general and within the field of social work in particular. Brisco (1980) found that Black women were indeed very supportive of the ideas of feminism but were not supportive of the organizations within the feminism movement. There is a need for coordination between the groups, because many of the issues being faced by women within the profession of social work related to the problems of working and maintaining families are issues that have long been faced by Black women. Ironically, in spite of the separation by race, many of the characteristics and changes occurring in the provisional white families have been found to be similar to those existing in the Black families. Many of the patterns now developing within white families such as mothers working outside of the home, shared parenting, shared decision-making and involvement of the father in the home are patterns that have been traditionally in the Black family. Even the one supportive characteristic that has been found to be the main coping strength of Black fam-

ilies - the extended family, has surfaced in the white community through the form of "networks." "Extended family" within the Black family refers to the exchange of goods, services, and emotional support within the family and also within non-kin, who are friends and can become, in essence, members of the family as fictive kin. When women have gone to work for the first time they have been required to call upon family and friends in the extended family format of networks to allow them to meet the demands of their multiple roles.

Historical Concepts of Families and Women's Roles

Rosenberg (1978) in his historical overview of families from medieval China to the mid-20th century United States, provided a concept of the respective influence of the family in society that was played during this entire period. The family was portrayed as a system of behavioral options. The prevailing concept of the family was that of a source of labor, capital accumulation and the vehicle for the membership of societal controls and values. Unfortunately most of the values that were conveyed were paternalistic in view. In no one perspective is the contemporary family adequately portrayed. There is a great deal of diversity within and between majority and minority family groups.

Barash (1980) in an "evolutionary perspective" stated that in spite of diversity there was one consistent trend: Families are the result of most individuals behaving in a way that maximizes the probability that a maximum number of their genes will be passed on to future generations. The passing on of genes is important for without the creation of children and the creation of an environment for life-long development of all family members, the family would no longer survive. In other words, the raising of children can be such a chore, that is sometimes painful, that nature has built in at least two safeguards to insure that our species will continue. One was to make sex enjoyable, for enough

of the race, so that this activity would be joyfully continued in spite of the risk. The risk in this point of view was that of having children. The other insurance or safeguard of nature is the immediate and intense bonding experience that occurs between mother and infant at birth. It also occurs with fathers in societies in which the father is allowed to be present at birth and to stay with the infant immediately after birth. Both the enjoyments of mating and the pleasure derived from children, help us insure the continuation of families.

Bakan (1980) has proposed that the Bible has provided the written "constitution" for family life in western civilization. He found that patriarchal concepts of the family were late additions to the Bible. He also felt that the text gave greater evidence of an early matrilineal-like family structure. However this was later replaced by a patriarchal point of view. Bakan felt that modern feminism that exists now is a throwback to the pre-patriarchism into ancient sematic beginning. Our contemporary families are thus heirs to the prevalent patriarchal view that has dominated through the Old Testament, while also stemming from an even earlier mid-Eastern and North African matriarchal traditional view of families.

The Changing Roles of Women

The role of the family and the role of the women historically has been consistent over the years in all countries. Boulding (1977) has said that women's role is that of "breeder-feeder-producer." From the earliest society of hunters, fishers, gatherers, down to the industrial society, the breeding of babies, the feeding of families and producing through work, have always been the traditional role of women. Women have always been producers but the female production roles, producer roles, have always been differentiated from male production roles - that is, we had lower status and lower pay. The roles of breeder are, by ne-

cessity, related to women and the role of feeding has, by tradition, been taken by women.

Historically, women have been active partners in the economic maintenance of the family, in the crafts, guilds, industry, on farms, and as powerful traders women have had an active role in the family. During the 16th century women began to be pushed back into the homes, when men began to feel threatened in the guild and women became active in the labor market (Boulding 1977). Their breeder-feeder roles became accelerated.

In Colonial times in the United States a similar change occurred. In a historical study of the State of Maryland and the role of planters' wives, Carr and Walsh (1979) found that during the early Colonial-Chesapeake period there was a predominance of male immigrants, early deaths, and late marriages. White women were in short supply and, therefore, were able to be selective of their mates. They were willed property and frequently worked along with their husbands. The changes in their status back to their breeder-feeder role began when there was a more balanced sex ratio in the native-born population.

Cycles in women's roles occurred in western and eastern countries. Similar changes occurred with industrialization in African countries. Women traditionally in many countries were the main producers of food and traders of goods in many East African rural areas, while the men concentrated on hunting and fishing. However with the beginning of the cash crops there began the decline in the importance of market places, where the women were able to meet, mingle, and learn from each other. Women were pushed back into their homes to raise cash crops, and became more dependent upon the male role as a producer, as he became a worker within the urban industries founded by the Europeans. The women were sent back to their breeder-feeder roles, while their producer role was minimized.

The cycle, of women returning to concentrate on their breeder role and moving out to assume all three roles, occurs at points of shortage, under financial stress, of men returning to the job market, has continued through the past two centuries. In the late 1800s during the Victorian era women who worked outside of the home were erroneously thought to have been "spinsters" who were free from family obligations and were able to make a work commitment. To the contrary Chambers-Schiller (1978) found the shopworkers and factory workers were indeed family women. By the early 1900s, 90% of the women who did work were unmarried. In the pre-World War II period only one-third of the women working outside of the home were married. With the exception of Black women, those who worked tended to be unmarried or to have husbands who were unemployed. However, Black women had consistently had a higher and more strenuous work-force participation during and since slavery.

Changes that occurred during the 16th century and during the Colonial period also occurred after World War II. Certain changes appeared to occur in cycles, when men are in surplus, women are pushed back home. Ingelhart (1979) found similar cycles later in this century. In the late 1950s during the post-war period, after the men had come home, there was an increase in fertility due to two factors: the first was the increase in the proportion of women of child-bearing age, and the second was the tendency to have more babies in good economic times. The normative structure of society was sympathetic to this increase in children because traditional values had gained new momentum. Women were kept out of the labor market when the men returning from war needed jobs. By the late 1970s there was a marked decrease in fertility. This occurred at the same time as an increase in financial stress and the flow of more women into the outside labor force. Again the structure was tolerant of this change. Johnson (1979), based upon the Bureau of Labor Statistics' data, stated that since 1970 women with children under 19 years

of age have increased their labor force participation more rapidly than women with no children. Szalai (1973) showed in a UNESCO time-budget series that mothers still bear the triple burdens of breeder, feeder, and producer. He used data from 12 countries with four distinct types of "evolution" culture. In no country, it implies, women worked less than one-half day in their breeder, feeder roles; while men employed spent less than one-half hours. A recent study in the United States has shown that fathers increased their work less than 10 minutes a day when the mother returns to work.

The concept of triple role bearer apparently has not changed. The activation of her broader role, from being only a breeder in the home to being also in the marketplace, has not changed the triple aspects of her family role. Poverty forced a certain group of women out of the home even during the period when the majority of women were forced into dependent roles. These groups were not allowed alternatives and they maintained the triple role.

Fertility increases in times of peace and plenty, it decreases in times of stress and shortages. The 1970 National Fertility Study found that the low fertility intentions of women were an accurate prediction of their labor-force participation. Their intentions of fertility are related to education or their sex role attitudes (Tickamyer 1979). A trend towards permanent childlessness among professional women was found by Yogev (1980). Faculty women had an even higher rate than other professionals or the general public. Younger women appear to fear that they could not successfully combine motherhood and a career. The younger women see the older "superwomen" of their profession under so much relentless stress that they do not dare have children. They apparently had decided to give precedence to the producer role rather than their breeder role.

Changes in the occupation of women and their role in the family is also reflected in the age of marriage. The age of marriage for women has been re-

lated to stability or changes in the society. A delay in the age of the first marriage has historically been a response to stress. It also has been suggested by Henry and Piotrow (1979) that delayed marriages also afford an opportunity for the woman to be educated and to work outside of the home. During the 1980s we will have both the stress of economics and the opportunities of new careers. A keener awareness of the effects of stress from role overload has occurred at the same time that we, as providers, have become to be aware of the latest movement in the supportive provisions, that is of stress reduction. Stress is directly related to mental and physical illness. Many articles, workshops and training services have become available in the last year in the areas of stress and stress reduction. It has even reached the public media. Of course, some women and men have been blessed with a high energy level and are able to maintain the triple roles, but eventually the attempt of the women to maintain the triple role will cause harm to her and the family.

Now as we enter the early 80s there appears to be a swing to more conservative values and the support of traditional ideas. This change is occurring at a point in time in which there are surplus workers, and consistent with the historical cycle, women will probably eventually begin to return to the home. The pro-life movement and the anti-evolutionary efforts can be seen as part of this movement and are related to fertility. There has also been a decrease, related to the general economics, of affirmative action and the decrease in funds for training for minorities and women. It would appear that this may be society's and nature's way of maintaining a balance, to the detriment of certain groups. The result has been a conflict between the feminism values and feminism awareness and the reassertion of traditional values and traditional concepts of the families.

According to predictions based on examinations of the census, we will have a birth rate increase of 1 to 2% for the first time in five years by 1981. There are two reasons for the increase. Women who sought careers in the late 70s and delayed their marriage and first pregnancy now find themselves against the biological time bomb. They have realized that if they are to have babies at the optimum time, they have only a few years in which to have them. The other reason is that babies, who were born to women who were pushed back into homes during the baby boom, are now at the point of producing their first children. Coupled with that is that regardless of the pleas for family-supportive employment and personnel policies, many women with infants will find it difficult to continue their careers, at least for awhile. The result may be a greater momentum to return to nest-building. Along with this is the prediction by Glick (1980) that in the 80s we will have a change in the sex ratio and there will be a surplus of young adult white men and this will increase the competition for jobs, thus perpetuating the cycle. The other change has been that of sex ratio within people of marriage age. For every 100 white women there are approximately 105 white males, but for each 100 Black women there are approximately 80 Black males. Paul Glick (1980) has stated that since we are headed for another male surplus, this is often related to the incidence of war within a society, we may have another impact or shift in the employment of women.

The structures of families have been consistent across history according to Boulding (1976), one-fifth to one-half of the heads of households have been women. The present world population of non-married adult women is approximately 38% (Boulding 1976). Household sizes have changed little from the middle ages to the present time (Laslett 1977). We also know that the number of single-parent mothers has increased by 48% in the past nine years.

Roles of Women

Role overload occurs when women have too heavy a burden from the traditional roles and when she is overloaded, the entire family and ultimately society suffers. Boulding (1977) stated that men suffer role deprivation while women suffer overstrain and children suffer from inadequacies in relating to adults in a wider community. The men are deprived from the breeder and caring roles, while the contemporary woman is attempting to do all three. The contemporary approach to the three roles is to become the "superwoman." This is the role that many women attempted in the beginning of the women's movement. It worked for a while but the strains began to become apparent.

There is a feeling that the three-role stereotype and sex role have changed, however recent data has shown that the younger families have maintained many of the different roles. Tomeh and Vasko (1980) have found that young males are more likely than females to reject a non-traditional reverse sex-role style. They apparently are much more comfortable with the prevailing concepts. Another recent study by Cohen (1980) in a comparison of white Jewish and Italian American women found that Jewish women had more non-traditional roles and more egalitarian concepts of the woman's role in the family than Italian women. These differences may be a reflection of the more traditional and rigid role definitions that their ancestors from southern Italy had. The women tended to stay at home. Many of the Jewish women were from homes in which the women had been expected to contribute financial support for the family and this is an indication that the concepts that we had traditionally are altered to some extent by our economy and our upbringing and not our socialization. Black American families have traditionally socialized their children to expect the mother to work outside of the home.

Hayden (1980) felt the women could not improve their status in the home or the family unless their overall economic position in society is altered, but he also felt that until husband units are changed, they cannot improve their status in the home or the society. His feeling was that until the traditional home was modified that it would be impossible for the woman to change her role regardless of her working status. "Women's place" is no longer in the home, yet the homes continue to be designed and all the utilities, appliances and urban and suburban planning are designed as if that is her only place. This has added to the strain that women have felt in their triple roles.

There have been designs that have attempted to modify the women's environment when she works in order for her to play out the roles successfully. In Copenhagen in 1903 and a little later in Sweden "service houses" were designed as collective dwellings that provided child care and cooked food for the families along with housing for employed women and families. This was similar to the American system during World War II in which day care centers cared for children of mothers employed in the defense factories. In many centers when the mother picked up the children from work she also was able to pick up a casserole for her dinner. This simplified the mother's work and allowed her more time for the children. However, it did not change basically the role expectation and the structure of the family. It only replaced or substituted the work of one woman's role for another woman's role. It did not challenge the male avoidance of housework.

Hayden (1980) reported that in Germany in the early 1970s a group of single parents and parents with small children designed public housing with supportive services. In 1972 in London, housing units for single parents with children were constructed with built-in day care centers. Young children were able to be cared for within their own buildings or units while their mothers

worked. Some residents often found jobs at day care centers for the neighborhood mothers who lived outside of the units. Even more recently, a group of four neighbors in Berkeley, California, joined their backyards into a day care center. So, efforts are continuing to modify the structural environment of a home to facelift the mothers in their roles.

As policy analysts or social workers are interested in the impact of policy on the families, we need to not be locked into only existing concepts of how families and their households should function or even how household tasks should be shared, or housing should be designed. These supportive policies should include changes in the cost for modification, in zoning, in child care policies, and in the design of social services for mothers and other women.

White House Conferences on Families

One contemporary view of the concept of families can be found in the Gallup poll of American families that was commissioned by the National Advisory Committee of the White House Conferences on Families. This was the first comprehensive survey on American families that had been conducted and was used to get a picture of what Americans as a group feel about the concept of the family and what issues are of concern to them. The probability sample design allowed us some degree of comfort in the representativeness of these findings. The overall view was that 80% felt that their families were the most important element of their lives. Overall the level of satisfaction with their families was high. They were also satisfied with their children's education, their jobs, their housing and their incomes. These were obviously representative of the wider middle class mainstream but these in essence are the majority of American citizens. However, when satisfaction was broken down by race, 65% of the whites were satisfied but only 38% of Blacks were. A similar difference was found in satisfac-

tion with housing. Whites were much more satisfied. The American family was seen as having become worse in the past 19 years by almost one-half of the respondents. One-third felt that the family situation would get even worse in the future. The most negative effect on the family was the effect of fear of crime in addition to money problems, inflation and the declining economy. Many felt the need for supportive governmental policies.

The perception of their present situations are clouded by some of the problems facing the families. Drugs and alcohol were seen as one of the major causes of divorce. Domestic violence was seen as another area of concern. Surprisingly 20% of the respondents were personally aware of one or more serious cases of wife and/or spouse abuse. This would indicate that the suspected under-reporting of family abuse cases may be greater than anticipated. One-half felt that the government had an unfavorable influence on family life. The strongest problem was the feeling that the government should become aware of the impact of their rules, regulations, tax laws and general policy on families and children.

In asking them what their ideal life would be, one-third of the women stated that they would like to be married, with children, and with a full-time job outside of the family. In addition 15% of the women wanted to work but they did not because their husbands objected. It would appear that even though the overall satisfaction patterns were that of the mainstream traditional families, the women did desire to have jobs and careers of their own - in itself a non-traditional view.

Another concept of the family, that is even more current comes from the results of the three White House Conferences on Families held in the summer of 1980. Delegates were able to propose, debate, and finally vote on over 200 recommendations. In reviewing the results across all three meetings, there

were seven general topic areas that were of such importance to the families that consensus was found regardless of the value, policy, economic or geographic differences. They were seen as concerns that they wanted the government to address in policy analysis and formulation. Two topic areas were found to rate in the top ten at all three conferences. These were the topics related to family impact analysis and substance abuse. Family members were extremely concerned with the negative impact and the stress imposed on the family by policies related to many areas in family life. Substance abuse, including drugs, alcohol and nicotine, are items that brought forth many recommendations. Prevention was one of the greatest needs because the delegates felt that the stress of contemporary living were causing family members to seek relief through addictive behaviors.

Five other topic areas were found to rank together as the top ten in consensus items in two of the conferences. One area of concern was in tax policies, specifically the marriage tax, inheritance tax, support of volunteers that were found to drain away family resources. There was a strong call for family-oriented personnel policies in employment. This was especially important in light of maternal employment outside of the home. Concern for care of the handicapped children and adults was seen as a top ranked area, particularly in relation to supportive programs, health and tax benefits. The education of the children and the need for greater parental school involvement and the design of curriculum was a concern. The media, specifically TV and the impact of sex and violence on children was an area of concern.

When the responses of the women were tabulated the top five were family impact analysis, tax penalty of marriages, tax benefits for spouses, handicapped, and substance abuse. Different patterns were found when the votes were examined by race. Hispanics were very concerned with bilingual education, support for

ethnicity, preparation for marriage and family, and the role of religion. Black families were significantly different in their need for employment, economic support, education and job training. These results would tend to indicate that while there is a large consensus in many areas across all groups that differential life experiences of the ethnic and sex groups results in different priorities and their concepts of family needs.

Roles of Social Workers

In reviewing the concepts of the families, the roles of women are dependent upon society and the family. The role of social work in being supportive of women as family members or as professionals will require that several views would need to be changed in order to create more favorable social work practice. Some of these attitudes are the view that women are limited, that families are self-sufficient, that families are consistent and do not change, that liberal views are widespread, and that economic and ethnic differences are not important. To have a stronger practice for women we need to be aware of the importance of beginning early during the early socialization period, to change both sexist and racist ideas. We also need to be aware of the importance of organized efforts in order to promote changes in family concepts both toward a conservative and also toward a more supportive family concept. We need to be very perceptive of the mainstream pressures to return to the delusion of a safer, more secure period of our history. The unfortunate thing is that these periods were very racist and very sexist. We need to keep abreast of information on nationwide demographic economics and social changes that may point directions for future practice needs. We need to be able to assimilate both the positive and the negative components of the different periods of our history and attempt to influence social policy in a way that will continue to be supportive to the women and to the family.

The field of social work must continue to be aware of the insiduous and the pervasiveness of sexism and racism and must not prioritize one in favor of the other. We must be sensitive to how much we ourselves have internalized certain views, based on our membership in racial, sex, religious, and economic groups. We must be sensitive in the professional training and the professional field to provide experiences to our students that do not reinforce stereotypic views. We must respect the diversity of concepts of families, even when they are in conflict with our own. We need to understand how deep personal, religious, and cultural values are and how they serve a useful life-giving and life-sustaining purpose, but we must also be aware of how some of these values do reinforce sexist and racist ideas. The era we have entered of limited natural resources, threats of war, and uncertain economic futures may cause the repressive cycle of paternalism and racism to be activated. Boulding (1977) has stated that fear of an unknown future rigidifies people, narrows their perspectives, and drives them back to the "old, tried but true" ways of doing things. The present conservative movements that are small, but influential, are vehicles that are attempting to return women to a more dependent state.

Within our profession we need to determine what prevailing attitudes are really priority for the profession at large. Are the calls for changes centered on only a few within the wider profession or does it have widespread support? This will help to determine the procedures and the acts that should follow. We have to be aware of prevailing concepts of families. We must see if there is a separation of the values of social work's leaders from those of our clients, the mainstream, or different minority groups. Finally, we have to be aware that families have a great capability for innovativeness, adaptativeness, and endurance. Therefore our own concepts of the family must be kept fluid and open to change.

References

Bakan, D. And they took themselves wives: the emergence of patriarchy in western civilization. San Francisco: Harper & Row, 1980.

Barash, D. P. Evolutionary aspects of the family. In C. Hofling & J. Lewis (Eds.) The family: evaluation and treatment. New York: Brunner-Mazel, 1980.

Boulding, E. Women in the twentieth century world. New York: Halstead Press Division, John Wiley & Sons, 1977.

Boulding, E., Nuss, S. A., Carson, D., & Greenstein, M. Handbook of international data on women. New York: Halstead Press Division, John Wiley & Sons, 1976.

Brisco, T. Black women's values of independence, feminism, self-esteem, and satisfaction with life. Paper presented at the annual meeting of the Association of Black Psychologists, Cherry Hill, New Jersey, August 15, 1980.

Carr, L. G. & Walsh, L. S. The planter's wife: the experience of white women in seventeenth-century Maryland. N. F. Cott & E. H. Pleck (Eds.) A heritage of her own. New York: Simon and Schuster, 1979, 25-57.

Chambers-Schiller, L. The single-woman reformer: conflict between family and vocation, 1830-1860. Frontiers 3(3): Fall 1978, 41-48.

Cohen, J. Sex roles in a comparative context: some observations on Jewish and Italian American women. Journal of Comparative Family Studies, Vol XI, No. 2. Spring 1980.

Donadello, G. Women and the mental health system. In E. Norman & A. Mancuso (Eds.) Women's Issues and Social Work Practice. Itasca, Illinois: F. E. Peacock, 1980.

Glick, P. Demographic shifts: changes in family structure. Paper presented at National Academy of Sciences, Committee on Child Development Research and Public Policy, Washington D.C., February 21, 1980.

Glenn, N. D. & Weaver, C. A. A note on family situation and global happiness. Social Forces 57(3) 960-967, March 1979.

Hayden, D. What would a non-sexist city be like? Speculations on housing, urban design, and human work. In Journal of Women in Culture & Society, Supplement V5, No. 3, Spring 1980, 170-187.

Henry, A. & Piotrow, P. Age at marriage and fertility. Special topic monograph, Series M, Population Reports 7(6): 1-159, November 1979.

Inglehart, A. Married women and work: 1957 and 1976. Lexington, MA: D.C.Heath 1979, 107.

Johnson, B. Marital and family characteristics of workers, 1970-78. Special Labor Force Report 219. Washington, D.C.: Bureau of Labor Statistics, 1979.

Kameron, S. & Kahn, A. Explorations in family policy. In C. Munson(Ed.) Social Work with Families, Theory and Practice. New York: Free Press, 1980, 57-68.

References

Laslett, P. Household and family in past time. Cambridge, England: Cambridge University Press, 1972.

Rosenberg, C. The family in history. Philadelphia. University of Pennsylvania Press, 1978, 208.

Tickamyer, A. Women's roles and fertility intentions. Pacific Sociological Review, 22(2), 1979, 167-184.

Tomeh, A. K. & Vasko, C. An analysis of reversed sex roles: an alternative life style. Journal of Comparative Family Studies, Vol XI(2), 1980, 153-172.

Szalai, A. The situation of women in the United Nations. New York: United Nations, UNITAR, 1973.

Yogev, S. Childlessness among professional women. Paper presented at the annual meeting of the American Sociological Association, August 29, 1980, New York.